



THE COMMEMORATOR

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Volume I Number 7

May/June, 1991

Oakland, California

FOR IMMEDIATE RELEASE

TRANSAFRICA CONDEMNS SOUTH AFRICAN JUDICIAL SYSTEM AS WINNIE MANDELA IS CONVICTED



TransAfrica regrets the conviction of Winnie Mandela under South Africa's apartheid judiciary. No justice can be found for those who have been oppressed by the laws which this judicial system upholds. South Africa lacks an independent judiciary, making the dispensation of justice vulnerable to political goals and ideology.

Cases are only tried by white Nationalist Party and judges, the most conservative of whom sit on the politically significant cases like that of Mrs. Mandela. The partiality of South Africa's courts, and its failure to provide the option of jury trials,

results in the inability to fairly weigh evidence and removes the right of the community to establish standards of justice. The world will never be able to fairly determine Mrs. Mandela's guilt or innocence under the judgement of an apartheid system.

The demonstrated unequal dispensation of justice is extremely distressing in light of the thousands who have died in township violence over the last year. The South African government refuses to seriously investigate the accusations and evidence of police complicity and participation in this war on innocent residents and peaceful political activists. Furthermore, despite many witnesses and the continuous repetition of these massacres, the government refuses to prosecute those responsible.

While the fairness of this conviction cannot be determined, TransAfrica regrets the damage that it will cause to the Mandela family and the anti-apartheid movement internationally. Nonetheless, TransAfrica remains assured that the African National Congress and other opposition parties will continue on their steadfast path to political reform in South Africa.

Cases are only tried by white Nationalist Party and judges

JUST SAY NO TO MARTIAL LAW and Concentration Camps for Drug Users

There's a new bill in the House, HR4079, that would allow the building of American concentration camps, in which the state could incarcerate suspected drug users. Everyone in the camps would be forced to work for the state without compensation, and anyone caught with drugs in the camps would receive an additional year's sentence, with no right to appeal. To this end, the bill proposes suspending the Constitution for five years and declaring a national state of emergency, which is tantamount to martial law.

The bill proposes reopening the Japanese Internment camps from WWII, using active and inactive military bases as prisons, and instituting a new privately owned prison system. The 4th Amendment, the 8th Amendment, and habeas corpus would be superseded, redefined, or disallowed. The government would be allowed to purchase goods manufactured by prison slave labor. Mandatory drug testing above junior high school level would be widely implemented.

There has been very little mention of this bill in the media. It is probably hoped that while we are preoccupied with other dramas on the international scene, this bill can be quietly passed without our noticing.

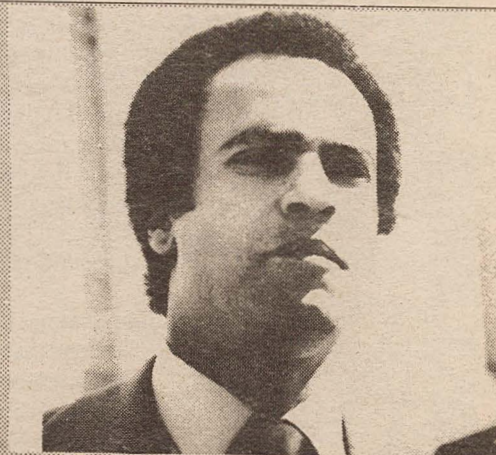
WHAT YOU CAN DO:

Write your representatives as well as co-sponsors Representative in your respective community and demand him/she to vote against HR4079.

BACK TO THE DRAWING BOARD

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(Editor's note: The **COMMÉMORATOR's** staff is obligated to inform its subscribers and readers that for May and June 1991 we were forced by unforeseen circumstances to combine those editions. However, as soon as we can meet the challenge, we will be getting the newspaper out by the first week of each month. Thank you.)



THE COMMEMORATOR

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"SERVING ALL OPPRESSED COMMUNITIES"

Volume I Number 7

May/June, 1991

Oakland, California

EDITORIAL

ABORTION

(A different perspective)

By Corrine Innis

I'm dissatisfied with much of the issues being raised around the abortion question. My dissatisfaction comes from the fact that both sides of the issue tend to take extreme stances that offer few solutions or alternatives to abortion. I suspect that this is because we, as Americans, have not clearly defined our priorities when it comes to conception, pregnancy, and family. This seems evident, because we have made very few provisions for them in our social institutions.

On the one side of the abortion issue are Pro-Life advocates. The Pro-Life advocates are primarily made up of religious groups. Their main point of contention is that abortion is a sin because it is taking of a human life. They march on the nation's capital carrying signs that show enlarged pictures of aborted fetuses. Splinter groups have bombed clinics. The pro-Lifers have petitioned the government to make abortion illegal.

On the other side of the abortion issue are the Pro-choice advocates. They primarily consist of feminist groups. They contend that because the fetus is carried in a woman's body it is solely her decision, or rather choice whether or not to carry it to full term. They believe that the fight to control women's bodies. The Pro-choice advocates also march on Washington. Instead of pictures of aborted fetuses, they carry pictures of hangers. The rationale being that if abortion is made illegal women will go back to using metal coat hangers because they'll have no where else to turn. (Both sides seem to want to scare and horrify the American public into taking a stance on the abortion issue).

To solely argue religion and feminism is to view the abortion issue in a vacuum. Abortion not only has an effect on women, but also the society as well. Many issues have been clouded through all the name calling, mainly that of privacy and pregnancy in this country.

To tell men that abortion is none of their concern is to discourage or absolve them from being emotionally responsible or responsive to their mates.

I agree with the feminist that abortion should remain legal, but feminists have grossly distorted the issue of privacy. They've tied up the issue with arguments about gender and power. They state, "It's my body, it's my decision...grey haired men in government are making decisions about women's bodies." These are not my issues when it comes to abortion. I know its my body so does everyone else. My personal concerns about the issue have to do with the economic and social pressures that lead women to have abortions. If arguments are to be made about privacy, feminists need to include males as well. women do not get pregnant by themselves. Its solutions are in the hands of men and women.

At least, that is the way I am as a Black woman, envision it. Black people will have enormous obstacles to overcome in the twentieth century. This will be almost impossible if individuals don't accept responsibility for the conception of children. If we say that it is only a female concern it encourages males to be irresponsible and to not be accountable for their actions. If we say it is only a female concern then we shouldn't feel that it is a shame so many Black children grow up without fathers or that so few children ever receive a penny of child support. If black men are now being labeled an endangered species because of the socioeconomic hurdles that they must overcome, I don't believe that in this final frontier, the conception of a human life, we should once again inform them that they are irrelevant.

The church also has its hand in the privacy issue; not that it has distorted the issue, it has merely failed to recognize an individuals ultimate right to privacy. The church does not need to have a hand in this issue. Abortion is an issue that is solely between the parties that conceived the fetus (except in cases of incest or rape). The church should provide spiritual guidance and know when to step back. It is ultimately individuals, not the church that is accountable for one's spiritual existence on

CONTINUED ON PAGE 5

STATEMENT OF PURPOSE

The COMMEMORATOR is free of charge to the general public throughout the Bay area. Its present circulation is 20,000 copies. The newspaper encourages grassroots organizing and networking for people empowerment and community control of the institutions effecting revolutionary change.

In other words, the COMMEMORATOR IS A PROGRESSIVE COMMUNITY FORUM. It offers the community at large the opportunity to help solve some of the critical problems that affect us all. For instance, the lack of decent shelter, medical care, education and employment for all people as well as the pollution of the environment, racism and discrimination at large are indeed real problems that affect us all.

It is generally recognized by critical thinkers that the surest and fastest (and perhaps the only) way to solve a problem is to first acknowledge it—the COMMEMORATOR challenges the community at large to act in its broadest interest by supporting grassroots development for positive and revolutionary change.

COMMENTARY

THE ARSENAL OF CAPITALISM

By Dr. Manning Marable

Since 1619, the most vicious weapon the arsenal of capitalism has been the idea of "race." From birth, American workers are told that "race" is a permanent fact of social reality, rather than a biological fraud used to justify exploitation. Although we are more than a quarter century removed from the racist rhetoric of George Wallace and Lester Maddox, racism is still employed to polarize broad sectors of the white population from uniting with people of color who share their class interests.

Part of the problem generated by race is that it obscures fundamental class questions. This can be illustrated by the common misperception that African-American politicians such as Jesse Jackson represent only a "Civil Rights Agenda," a so-called racial program advocating issues affecting the poor. This Civil Rights Agenda is projected by the media, the corporations and Reaganites in both capitalist parties as catering exclusively to the concerns of Blacks, and having nothing in common with

The national mythology of race teaches white Americans that they are safely located in the great "Middle Class," and that their interests are best advanced by corporations and conservatives

the conditions experienced by white working-class people.

When progressive Black Democrats call for the adoption of a national health care system, for example, which would address the problems of high infant mortality and preventive care, this is dismissed as a "concession" to minorities. When Black leaders advocate expanded job training programs for high school dropouts, or increased federal expenditures for public housing projects and nutrition assistance to women, children and infants, conservatives denounce such efforts in a thinly-veiled racist discourse.

The suppression of all working people, white, Latino and African-American, is the result. And the greatest tragedy of this technique of "divide and conquer" is that many white Americans themselves have little awareness of their own exploitation within the system. The national mythology of race teaches white Americans that they are safely located in the great "Middle Class," and that their interests are best advanced by corporations and conservatives. Social justice issues which address homelessness, poverty, unemployment and exploitation within the workplace are supposedly irrelevant to the middle class.

No one doubts that in a racist society, poverty and joblessness are allocated in a racist manner. A recent analysis of this country's 100 largest cities indicates that more than two-thirds of all residents of "extreme poverty neighborhoods" - that is, communities in which 40 percent or more of the population live below the poverty level - are Black. Another 21 percent are Latino; only 10 percent are white. However, the fact remains that more than 60 percent of all Americans currently living in public housing projects are white. The overwhelming majority of American households receiving food stamps, or who benefit from public health programs for low income people, are white.

White American's hidden poor can be found in the statistics of declining household earnings for working people since 1980. In the past twelve years, the average earnings of white household heads below 25 have declined 19 percent. With the declining power of unions and the explosion of semiskilled and service industry jobs, the real incomes of millions of whites have fallen sharply.

Only socialism provides the political and theoretical tools required to build a perspective of unity among all working people. And as long as capitalism continues to exist, the necessity for socialism will remain.

(Reprinted from PEOPLE WEEKLY WORLD)

INTERCOMMUNAL NEWS/LETTERS

UGLY FACE

By Natalie Johnson

Berkeley—Is Berkeley as liberal as everyone thinks?

A small city with a reputation of progressive ideals because of the University of California, Berkeley supposedly is racially diverse.

I am a young black woman who was laid off from an entry level sales-receptionist positions at a local business here in this so-called liberal town.

Was it job discrimination because of race or was it my imagination?

Yes, I think it was race.

I had always assumed just like a lot of people that in Berkeley racial discrimination did not exist— Was I dead wrong?

Yes, I think so.

Let me set the scenario for you.

The old company I worked for was small, with only 12 employees.

Seven months after I was hired, my boss hired 2 white employees. I then began to worry because business was slow; the bookkeeper had told me earlier that the company was not doing well financially. This caused me to worry more. I then went to the boss with my concerns. She assured me that everything was fine and that the reason she was hiring more employees was because the company was moving to a "bigger and better location." She also said the busy season would begin soon and that there would be plenty of work for everyone. Later that night I talked to my step-father about the situation. He also eased my fears by saying "Last one hired is always the first one to be laid-off." I fell into a deep sleep that night.

Three months later I got the ax.

I realize now that I was deceived, lured into a false sense of security.

"Black students whose test scores are low face double jeopardy."

According to the Berkeley Metro Reporter, "Black students are likely to be assigned to classes of Chinese or Spanish, when they desperately need English and double doses of intense instruction in the basic skills of reading, mathematics and writing."

Black students are twice as likely to be in bilingual classes as whites. "Black students make up 18 percent of the students,

My boss, of course, was very apologetic. She gave me a letter of reference and severance pay. She said the busy season never came and that the company lost a couple of big clients.

I was in a state of shock.

After the shock wore off, I began to ask myself questions. Why didn't the 2 white employees who were hired after me get laid off? Was it my job performance? I don't think so. My last evaluation had been good. If my performance wasn't good, it certainly would have been much easier to fire me verses laying me off? Then the anger began.

As time wore on some of my anger began to dissipate (I blocked it out of my mind), but it was rekindled recently. My ex-boss called and naturally I was shocked, because I hadn't heard from the company in six months. She said one of the white employees, which she had hired after me, was going on maternity leave. She asked me if I wanted to fill in as a temporary part-time employee—I was outraged!

It took every fiber of my being to remain civil. She was attempting to strip me of all feeling of self worth. I politely told her "no." Inside my pride was damaged and my feelings were hurt. I felt like a pic-a-ninny who had been given a bone by the benevolent master.

I had completed a major portion of a course called "Racism in America 101." I had learned that no matter when you were hired or how well you perform your duties, you would always be in a position of uncertainty, if a white person was competing for your job. Don't be lulled into a false sense of security. You could be next.

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LETTERS

Mr. Armond J. Jackson #134942
1000 ST. Clair RD. GI-C229
Springville, Alabama 35146

To Whom It May Concern:

My name is Armond J. Jackson III. I am writing to you to seek your assistance. I am incarcerated here in Alabama and I would really enjoy being able to establish contact with a solid open-minded pen-pal. Will you request someone there to take an interest in my need for a pen-pal.

I find it very educational and rewarding to maintain contact with the outside world because of the opportunity to meet

The following letter was written by KPOO-FM, general manager, Joe Rudolph, on behalf of James P. Anderson, who is presently incarcerated at San Quentin.

He was originally convicted in 1979 for murder. After spending 3 1/2 years in Riverside County fighting the charge, the charge was reversed by the Supreme Court in 1987. However he has been re-sentenced to Death Row.

KPOO
P.O. Box 11008
San Francisco CA 94101

Re: Mr. James P. Anderson
P.O. Box C-11400, 5-E-62
Tamal CA 94974

To whom it may concern:

Please consider this correspondence a character reference for Mr. James P. Anderson.

KPOO is an Afro-American owned and operated, public radio station located in San Francisco. Our first contacts and correspondences with Mr. Anderson was while he was an inmate at the San Quentin facility. Mr. Anderson was a regular listener to our educational and music programs.

Over approximately a five year period we had an ongoing correspon-

new people and have an exchange of experiences and ideals.

Briefly, I will tell you a little about myself. I am 35 years old, born 4-25-55. I'm 6-ft. 5-in. tall and I weigh 208 pounds. I have black hair, brown eyes and a light brown complexion. I love all types of sports, plants, music and cooking. I enjoy reading, writing, learning and working with leather. I make such items as briefcases, purses, belts, wallets and many different leather goods. Your assistance and effort on this request will be deeply appreciated.

Respectfully Yours,
Armond J. Jackson III

dence with him. To many of our young interns and trainees, Mr. Anderson offered much encouragement and constructive comments regarding their various on the air projects and assignments. Perhaps, one of the most notable aspects of Mr. Anderson was his effort to be of assistance to many persons on the outside, while he, himself was incarcerated. In three particular cases he solicited me to help find employment for a youth that he was corresponding with. In another case he arranged to have a struggling artist arrange a show for their works. In still another case he helped to facilitate the exposure of an upcoming rap singer/poet, who was incarcerated. Also, it to be noted that Mr. Anderson is an accomplished artist, and has donated several of his works to worthy causes. KPOO is a recipient of one of his works that now hangs in a place of honor at the entrance to the radio station.

Mr. Anderson is a person that we feel deserves at this point an opportunity to make a positive contribution to society. We feel that he will certainly make the best of his opportunity, judging from our relationship with him. Please extend to him any and all considerations possible.

Sincerely yours,
Joe Rudolph,

(Reprinted from PEOPLE'S PARK NEWS)

UC PLAN TO REPLACE FREE SPEECH STAGE WITH TOILETS

WE ARE WINNING

Saul Alinsky said one way to fight a powerful institution is simply wait for it to shoot itself in the foot through arrogance.

Thus, with less than a month left before bulldozers are due to arrive in the park, the University of California revealed its intentions for the first time at a June 3 public hearing of the city Parks and Recreation Commission. Astonishingly, it proposes building public toilets over the park's free speech stage, the symbolic center of the park for 22 years.

This grotesque Freudian slip, the message that UC is literally "shitting on free speech" wasn't lost on anyone. A dozen or so groups of quickly united. The Parks and Recreation Commission, which has indicated a willingness to work with the university, was so appalled it voted 7-0, with two abstentions, against the university plan.

Making matters worse for the university, the motion against the plan came from the conservative side, assistant district attorney Jack Radisch, appointed to the commission by Councilmember Shirley Dean.

Radisch's motion, similar to the position of about 100 park activists at the hearing, calls for safeguarding the stage, placing toilets on the periphery, placing volleyball courts out of the way if they are to be built at all, and subjecting future university park plans to the torture of Berkeley's bureaucratic process.

The Parks Commission can only make recommendations to the City Council, which will vote on the site plan June 25. But such a focused position, especially if bolstered by a similar one from the Peace and Justice Commission on June 17 and another vigorous appearance by park defenders, will likely sway the council, which is far from happy with the situation to begin with.

UPCOMING EVENTS:

June 17 - Peace and Justice Commission meeting on the park, 7:30 p.m., N. Berkeley Senior Center, Martin Luther King and Hearst.

June 18 - City Council vote on regulations for the park.

June 22 - Forum in the park by the Peace and Freedom Party and Berkeley Tenants Union, 1-4 p.m.

June 23 - Tenants Rights Day, and concert in the park.

June 25 - City Council vote on park site plan.

June 26, 4 a.m. - Bulldozers attack park?

LOCAL ADS/EVENTS

Edwin Hawkins presents 10th Annual Music & Arts Seminar

Date: June 23 - 29, 1991
Location: Oakland Airport Hilton Hotel

COMMUNION SERVICE AND MUSICAL PRAISE

Date: June 23, 1991 (Sunday) Time: 6:00PM
Add: Mt. Calvary Baptist Church

1445 - 23rd Avenue
Oakland, California
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come one come all for a good time in the Lord!

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PERFORMANCE DATE: 29, 1991

time: 7:00 pm/admission \$3

For Further info: call 644-8515

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GOT NEWS?

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to Stanford Ave to Grove (MLK Jr. Way)
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OPEN FORUM

CONTINUED FROM LAST MONTH

REPARATIONS BILL

The following is a part of a bill that was introduced to the House of Representatives by Congressman Conyers, November 20, 1989.

In light of History and the current-depression and oppression of masses of African Americans, the staff of the COMMEMORATOR feels the Bill H.R.3745 is relevant and therefore should be considered by the citizens of this country.

SEC. 3 ESTABLISHMENT AND DUTIES.

(a) Establishment.—There is established the Commission to Study Reparation Proposals for African Americans (hereinafter in the Act referred to the "Commission").

(b) Duties.—The Commission shall perform the following duties:

(1) Examine the institution of slavery which existed within the United States and the colonies that became the United States from 1619 through 1865. The Commission's examination shall include an examination of—

(B) the transport of Africans to the United States and the colonies that became the United States for the purpose of enslavement, including their treatment during transport;

(C) the sale and acquisition of Africans as chattel property in interstate and intrastate commerce; and the treatment of African slaves in the colonies and the United States, including the deprivation of their freedom, exploitation of their labor, and destruction of their culture, language, religion, and family.

(2) Examine the extent to which the Federal and State governments of the United States supported the institution of slavery in constitutional and statutory

provisions, including the extent to which such governments prevented, opposed, or restricted efforts of freed African slaves to repatriate to their home land.

(3) Examine Federal and State laws that discriminated against freed African slaves and their descendants during the period between the end of the civil war and the present.

(4) Examine other forms of discrimination in the public and private sectors against freed African slaves and their descendants during the period between the end of the civil war and the present.

(5) Examine the lingering negative effects of the institution of slavery and the matters

described in paragraphs (1), (2), (3), and (4) on living African Americans and on society in the United States.

(6) Recommend appropriate ways to educate the American public of the Commission's findings

(7) Recommend appropriate remedies in consideration of the Commission's findings on the matters described in paragraphs (1), (2), (3), and (4). In making such recommendations, the Commission shall address, among other issues, the following questions:

(A) Whether the Government of the United States should offer a formal apology on behalf of the people of the United States for the perpetration of gross human rights violations on African Slaves and their descendants.

(B) Whether African Americans still suffer from the lingering affects of the matters described in paragraphs (1), (2), (3), and (4).

(C) Whether, in consideration of the Commission's findings, any form of compensation to the descendants of African slaves is warranted.

(D) If the Commission finds that such compensation is warranted, what should be the amount of compensation, what form of compensation should be awarded, and who should be eligible for such compensation

This document was taken from the: SPECIAL INTERNATIONAL TRIBUNAL ON THE VIOLATION OF HUMAN RIGHTS OF POLITICAL PRISONERS AND PRISONERS OF WAR IN UNITED STATES PRISONS AND JAILS IN NOVEMBER, 1990

Hunter College
New York, New York

BLACK PEOPLE IN THE UNITED STATES

It is an uncontested historical fact that Africans, forcibly brought to the area which would become the United States, came from various tribes and regions of Africa. In addition, these kidnapped Africans spoke many tongues and were forged into a new and distinct people, with distinct problems, requiring unique solutions, during the three century ordeal of chattel slavery. It is also historically documented that these Africans and their descendants were considered "three-fifths" of a human being, thereby necessitating an elaborate system of laws, cultural norms and religious canons to deprive people of African descent of their rights as human beings and, by extension, to deprive them of their right to self-determination.

In 1865 at the end of the U.S. Civil War, the U.S. government abolished slavery (13th Amendment) freeing the kidnapped African slaves. Rather than allowing this freed people to choose or reject citizenship and to freely exercise the right to self-determination, the 14th Amendment imposed citizenship upon them, as the Jones

Act of 1917 would later do to Puerto Ricans and as the Indian Citizenship Act did to the Native Americans in 1924.

There have been various strategies, necessitated by a system of white supremacy, pursued by Black organizations in the United States in their efforts to obtain freedom and justice for their people. The main strategies at work today within the Black movement are the struggle for independent political power; forms of community control and autonomy; and some groups who advocate independence of the New Africa nation. U.N. General Assembly Resolution 2625 expresses the options available to a people entitled to exercise the right to self-determination:

The establishment of a sovereign and independent state, the free association or integration with an independent state or the emergence of any other political status freely determined by a people, constitute modes of implementing the right of self-determination by that people.

CONTINUED NEXT ISSUE

ABORTION/CONTINUED FROM PAGE 2

this planet. In the final analysis, I really doubt the church's sincerity on the abortion issue. What do they mean to do with all of the children that are not aborted? Will members of their congregation adopt them regardless of race creed or color? If this was a possibility they would have to first start with all the Black and Hispanic children in our nation's orphanages.

The abortion rate in this country is symptomatic of something other than moral decay or the attempt to oppress women. It is symptomatic of a country that has not accommodated the sexual revolution. In short, we threw out the baby with the bath water! In the sixties we decided that the ways of our ancestors were all too restrictive and upright. So we got rid of them so that everybody could be free. The birth control pill was supposed to solve all our woes as women; it was to set up free.

I believe that the majority of abortions occur because women are not given any assurances from our country. We don't believe in the well being of the group but in the survival of the fittest

So we(as a society) are now in the midst of freedom without any institutions, any security blankets to replace the old. I believe that the only ones that we truly freed were men. Now they could get all the sex that they wanted without having to be accountable to a woman, (in some cases her family) or to the governing powers. Now we are to be super beautiful, great in bed and warriors in the job market but, no one made new provisions for the children that would come from these newly "liberated men and women." We're no longer sure of what our responsibilities are to one another.

When women become pregnant, it's suddenly a mystery in our society "See no evil, speak no evil hear no evil." It's archaic to exchange goats, or to save a dowry, or to get married in the case of pregnancies. The women is expected to push out her chest and bravely handle the situation by herself. In many cases this will mean getting abortion. In many cases it will mean going for some form of public assistance. In other cases she will be able to support her child by herself or with the support of her partner. In any case, she is the one who is called upon to clean up after her partner and society. Her partner will have only his personal sense of integrity and responsibility to dictate whether or not he will get involved or not. We present our society as the "new improved society" free of the awful mistakes of our ancestors. We label African and American Indian societies as primitive, and we debate the lower status of women in these societies. But, although abortions were not unknown among these societies, at least they made provisions for the conception of human life. We are the modern super women without a single guarantee. It's not even mandatory that our partners pay for our abortions. If we are unwilling to give any guarantees regarding conception, maybe abortions should just be free of charge. After all abortion lets society off the hook (not to say, that it doesn't let a few women off the hook too!).

We have to come up with more creative ways of dealing with the issue of conception. Abortion is a cop out. In many cases, welfare is a cop out. It's really ironic to be having a baby boom among the middle and upper classes, and poor people are having to choose abortions because they can't afford to support a baby.

Where do we want to go as a society? Do we want the government to step in and provide up with a way of understanding or dealing with this issue? It's very apparent that our government is being encouraged to act as a part of the extended family in America. For example, should males and females be encouraged, through incentives by the government, to begin putting away money for the advent of a future pregnancy as soon as they reach eighteen? Or perhaps should the church put its money where its mouth is and provide low income people with loans to be able to carry an unintended pregnancy to full term? Or, perhaps, should insurance companies be encouraged to find creative ways of developing policies that cover unintended pregnancies?

The point is, we threw out the old, so now we have to bring in the new (of course with abortion remaining as an option to those that want one). The church and the feminist need to wise up because there are infinitely more implications to the abortion issue that they are currently exploring.

(Reprinted from Morena newspaper)

BLACK PANTHER PARTY ARCHIVES

Editor's note:: Last month's issue, the COMMEMORATOR erred on Dr. Huey Newton's article on POLICE PATROL. A portion of the article which was italicized quoted Erik Erikson, it should've been continued from, "What the BPP did]" through the second paragraph that ended with, "...the Zionists in our own", were the words of Erik E. Erikson, the noted psychoanalyst who collaborated with Dr. Newton on a book, IN 1972, titled IN SEARCH OF A COMMON GROUND.

The following article is from the thesis of the late Dr. Huey P. Newton, for his PHD in philosophy at the University of California at Santa Cruz in 1980. The title of his work is A WAR AGAINST THE BLACK PANTHER PARTY AND A HISTORY OF REPRESSION IN AMERICA.

FORMATION AND PURPOSE OF THE PARTY: WHAT MAKES IT DIFFERENT?

By 1966 the United States had experienced a recent series of disruptions in several



of its major urban Black population centers—Harlem, Watts, Chicago and Detroit. Numerous organizations and leaders representing groups of Black people—e.g., SCLC (Martin Luther King, Jr.), the Black Muslims (Elijah Mohammed and Malcolm X), CORE (James Farmer), NAACP (Roy Wilkins)—had repeatedly articulated the causes of these "riots" or "urban rebellions": high unemployment, bad housing, police brutality, poor health care and inferior educational opportunities.

Their consensus on the ills that caused or contributed to the violent explosions in inner cities was confirmed by official investigating bodies such as the Kerner and McCone Commissions. While all groups were generally in agreement on the specific maladies of the society affecting Blacks, they were in disagreement as to the best solution for ending them. The Black nationalists favored separatism; traditional liberals, integration and passage of new legal guarantees, and some of the more activist oriented demanded "revolution now." Amidst this clamor for social justice, the Black Panther Party was formed in Oakland, California in 1966.

* A. Ideology of Revolutionary Intercommunalism

The Party differed from other organizations representing Black and poor persons in several respects. First, the Panthers embraced from the outset an explicit socialist ideology which it soon named "revolutionary intercommunalism." In essence, the Party acknowledged that it was, despite certain differences, basically socialist or Marxist because it followed the dialectical method and sought to integrate theory and practice. As the founder of the Panther observed:

"We are not mechanical Marxists and we are not historical materialists. Some people think they are Marxists when actually they are following the thoughts of Hegel. Some people think they are Marxist-leninists but they refuse to be creative, and are, therefore, tied to the past. They are tied to a rhetoric that does not apply to the present set of conditions. They are tied to a set of thoughts that approaches dogma....If we are using the method of dialectical materialism we don't expect to find anything the same even one minute later because "one minute later" is history. If things are in a constant state of change, we cannot expect them to be the same. Words used to describe old phenomena may be useless to describe the new. And if we use the old words to describe new events we run the risk of confusing people and misleading them into thinking that things are static."

This espousal of "revolutionary intercommunalism" by the BPP obviously influenced the perception of others about it, especially, as will be shown, the federal government. Of equal importance, however, is the effect this ideology has upon the actions of the Party and the decisions of its leadership. "Revolutionary intercommunalism" provided an important paradigm for interpreting the world, much as a belief in laissez faire capitalism affects actions of corporate decision makers who embrace it. Thus, to the BPP, government opposition to its existence was expected as partial confirmation of its *raison d'être*. On a more personal level, the BPP leadership felt toward their ideology and its likely opponents that "truth made you a traitor as it often does in a time of scoundrels."

"Revolutionary intercommunalism" not only served to pit the BPP and government law enforcement against each other in ideological struggle, it gave the Party a perhaps unexpected asset in its struggle for survival. The popular conception of ideology, especially one embracing terminology that seems foreign to traditional democratic

politics, is that it is rigid and doctrinaire. Yet to the BPP leadership, its ideology, despite the sound of dogma it may have conveyed to others, served it as a pragmatic methodology for interpreting events. A central tenet of revolutionary intercommunalism, for example, is that "contradiction is the ruling principle of the universe", that everything is in a constant state of transformation. Recognition of these principles gave Party leaders an ability to grow through a self-criticism that many other radical political organizations seemed to lack. Thus, in 1970, Newton could say of the Party:

In 1966 we called our Party a Black Nationalist Party (BPP). We called ourselves Black Nationalist because we thought that nationhood was the answer. Shortly after that we decided that what was really needed was revolutionary nationalism that is, nationalism plus socialism. After analyzing conditions a little more, we found that it was impractical and even contradictory. Therefore we went a higher level of consciousness. We saw that in order to be free we had to crush the ruling circle and therefore we had to unite with the people of the world. So we called ourselves Internationalists. . . . We sought solidarity with what we thought were the nations of the world. But then what happened? We found that because everything is in a constant state of transformation, because of the development of technology, because of the development of the mass media. . . and because of the fact that the United States is no longer a nation but an empire, nations could not exist, for they did not have the criteria for nationhood. Their self determination, economic determination, and cultural determination has been transformed by the imperialists and the ruling circle. They were no longer nations. We found that in order to be Internationalists we had to be also Nationalists, or at least acknowledge nationhood. Internationalism. . . means the interrelationship among a group of nations. But since no nation exists, and since the United States is in fact an empire, it is impossible for us to be Internationalists. These transformations and phenomena require us to call ourselves "intercommunalists" because nations have been transformed into communities of the world. The Black Panther Party now disclaims internationalism and supports intercommunalism.

* B: Strategy for Building Community Institutions: The Survival Programs

A second distinguishing characteristic of the Party has been its specific strategy to achieve "revolutionary intercommunalism": the building of "survival" or community service programs. The purposes of these programs are to enable people to meet their daily needs developing positive institutions within their communities and to organize the communities political around these programs. This, of course, is nothing new when one thinks of certain minority or ethnic communities in the United States, such as the Jews or Chinese. Historically, one way these groups have effected their rise for deprivation is by developing communal associations, ranging from fraternal and religious bodies to political machines. The function of these community associations or institutions has been described by Cloward and Piven as

"Provid[ing] a base from which a convert ethnic solidarity into the political force required to overcome various forms of class inequality. They are therefore an important device by which the legitimate interests of particular groups are put forward to compete with those of other groups."

Unfortunately, as Cloward and Piven concede, "the Black community"—and this was especially true in 1966 when the Party was forming—"lack[ed] an institutional framework in private social welfare [as well as in other institutional areas], and the separatist agencies of other ethnic and religious communities [were] not eager to see this deficiency overcome. . . . Hence the BPP emphasized the importance of its "survival programs."

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BLACK PANTHER PARTY ARCHIVES

Below, the Commemorator reprints a 1978 in-dept interview from *KEEP STRONG* magazine, conducted by *Oui* magazine with the late former Black Panther President, and co-founder, Dr. Huey P. Newton — after returning from Cuba to the United States — (Huey was forced into political exile for 3 years).



THE BLACK PANTHER PARTY PROGRAM MARCH 29, 1972 PLATFORM

WHAT WE WANT, WHAT WE
BELIEVE



A Conversation With Huey P. Newton

QUESTION: What pressures prompted you to flee the U.S. in 1974?

HUEY: Well first of all I was informed that there was a \$10,000 contract out on my life. And the source of the information was a strange one — the police chief of Oakland, Charles Gain. He said it in a statement to my attorney.

Q: Why did he tell you this?

HUEY: You'd have to ask him. Who knows what tangle of motives he could have had? The source of the contact, apparently, was the narcotics dealers of Oakland. They were very upset by the Panthers' campaign against heroin. This is what friends in the community told me. We got very little information out of Gain — only the promise that he would investigate further.

But the worst problem, in some ways, wasn't the contract. I had been tailed for most of my adult life, and the effect was both exhausting and terrifying. People think you're being paranoid when you describe these situations to them. FBI agents would tail me everywhere — into a grocery store or a doughnut shop. When they followed me in a car, it was always bumper-to-bumper. This wasn't just local. This was everywhere. Their blatant lack of discretion would be difficult to exaggerate. When I arrived in Cuba, one of the difficulties of adjustment was that virtually for the first time in my life I wasn't followed. It took a while for me to relax and drop my continual vigilance.

Q: You didn't meet Castro while you were in Cuba. Why not?

HUEY: I didn't ask to meet him and I guess he didn't ask to meet me, which is just fine. I think it's very impolite to go into someone's country and ask to meet their head of state. The question never came up really, but I think that after Robert Williams, Stokely Carmichael and Eldridge Cleaver all denounced Cuba, the government was somewhat apprehensive about giving too much exposure to the so-called North American revolutionaries.

Q: Did you feel welcome in Cuba?

HUEY: Yes. When I first got there, they gave me a grand tour of the provinces, showed me all the schools and universities, construction sites, clinics, dams, and coffee and sugar production. They offered me a job as a university teacher, but I preferred to work in a cement factory.

Q: Why?

HUEY: Primarily to enhance my own understanding of the people. It was essentially a very good experience. Hard labor in Cuba is a very different thing from hard labor in United States. In Cuba, a job is not only a job; it also

becomes the very center of communication. We ended up spending weekends at the beach with our co-workers, who were like an extended family. When our toilet broke down, for example, I immediately went into a panic. I asked my wife, "Who do we call? What do we do?" When we explained our problem to the people who shared our apartment building, they told us to report the problem to our fellow workers. I did, and some of the workers who knew about plumbing came out and repaired the toilet. I asked if I should pay. They said, "No, but when something breaks down in our home we would like you to help us." I had undergone the collective experience.

Q: Do you think that the reason this could not work here is because of our form of government, or because Americans have a history of isolating themselves from each other?

HUEY: Both interact to the point of being inseparable. If you create an environment where people are taught that they must supersede others in order to be happy, that will naturally breed mutual alienation. If you create an environment where you promote cooperation rather than competition, then people will behave in different way.

Q: But there are managers or "bosses" in Cuba, too.

HUEY: Yes, but the chief function of these managers is to do the administrative work. If changes are made on the job, it's done only with the consent of the workers. **Q:** Is there a disparity in income between manager and worker?

HUEY: There is a difference in pay scales, but the difference isn't great: the lowest pay is 120 pesos a month, the highest is 400. Fidel gets 400. The average is roughly 250. I earned about 220.

Q: Are those who earn 150 a month envious of those who earn 250?

HUEY: Well each job provides a school; the worker can go to school for two hours, three days a week, and promote himself in his job area. There is some competition, obviously, but it's not like it is here. The frame work of the competition is friendlier. First of all, everyone is able to get his basic food. For a family of four you spend about 27 pesos a month. Rationing limits the extent of competition. I liked Cuba. You don't have the developed sense of community here. It's hard to communicate the reasons why the Cuban people can feel so much joy in long hours of work with so little pay.

1. WE WANT FREEDOM. WE WANT POWER TO DETERMINE THE DESTINY OF OUR BLACK AND OPPRESSED COMMUNITIES.

We believe that Black and oppressed people will not be free until we are able to determine our destinies in our own communities ourselves, by fully controlling all the institutions which exist in our communities.

2. WE WANT FULL EMPLOYMENT FOR OUR PEOPLE.

We believe that the federal government is responsible and obligated to give every person employment or a guaranteed income. We believe that if the American businessmen will not give full employment, then the technology and means of production should be taken from the businessmen and placed in the community so that the people of the community can organize and employ all of its people and give a high standard of living.

3. WE WANT AN END TO THE ROBBERY BY THE CAPITALIST OF OUR BLACK AND OPPRESSED COMMUNITIES.

We believe that the racist government has robbed us and now we are demanding the overdue debt of forty acres and two mules. Forty acres and two mules were promised 100 years ago as restitution for slave labor and mass murder of Black people. We will accept the payment in currency which will be distributed to our many communities. The American racist has taken part in the slaughter of over fifty million Black people. Therefore, we feel this is a modest demand that we make.

4. WE WANT DECENT HOUSING, FIT FOR THE SHELTER OF HUMAN BEINGS.

We believe that if the landlords will not give decent housing to our Black and oppressed communities, then housing and the land should be made into cooperatives so that the people on our communities, with government aid, can build and make decent housing for the people.

5. WE WANT EDUCATION FOR OUR PEOPLE THAT EXPOSES THE TRUE NATURE OF THIS DECADENT AMERICAN SOCIETY. WE WANT EDUCATION THAT TEACHES US OUR TRUE HISTORY AND OUR ROLE IN THE PRESENT-DAY SOCIETY.

We believe in an educational system that will give to our people a knowledge of self, if you do not have knowledge of yourself and your position in the society and the world, then you will have little chance to know anything else.

6. WE WANT COMPLETELY FREE HEALTH CARE FOR ALL BLACK AND OPPRESSED PEOPLE.

We believe that the government must provide, free of charge, for the people, health facilities which will not only treat our illnesses, most of which have come about as a result of our oppression, but which will also develop preventative medical programs to guarantee our future survival. We believe that mass health education and research programs must be developed to give all Black and oppressed people access to advanced scientific and medical information, so we may provide ourselves with proper medical attention and care.

7. WE WANT AN IMMEDIATE END TO POLICE BRUTALITY AND MURDER OF BLACK PEOPLE, OTHER PEOPLE OF COLOR, ALL OPPRESSED PEOPLE INSIDE THE UNITED STATES.

We believe that the racist and fascist government of the United States uses its domestic enforcement agencies to carry out its program of oppression against Black people, other people of color, and poor people inside the United States. We believe it's our right, therefore, to defend ourselves against such armed forces and that all Black and oppressed people should be armed for self-defense of our homes and communities against these fascist police forces.

8. WE WANT AN IMMEDIATE END TO ALL WARS OF AGGRESSION.

We believe that the various conflicts which exist around the world stem directly from the aggressive desires of the U.S. ruling circle and government to force its domination upon the oppressed people of the world. We believe that if the U.S. government or its lackeys do not cease these aggressive wars that it is the right of the people to defend themselves by any means necessary against their aggressors.

9. WE WANT FREEDOM FOR ALL BLACK AND OPPRESSED PEOPLE NOW HELD IN U.S. FEDERAL, STATE, COUNTY, CITY, AND MILITARY PRISONS AND JAILS. WE WANT TRIALS BY A JURY OF PEERS FOR ALL PERSONS CHARGED WITH SO-CALLED CRIMES UNDER THE LAWS OF THIS COUNTRY.

CONTINUED ON PAGE 10

BLACK POWs/POLITICAL PRISONERS

(Reprinted from the Yale Law Journal)

TEETERING ON THE BRINK: BETWEEN DEATH HAND LIFE

Mr Abu-Jamal is an African American on Death Row in Pennsylvania. He was sentenced to death in 1982 for the shooting and killing of a police officer. During the incident Mr. Abu-Jamal suffered a serious gunshot wound and was badly beaten. At the time, he had no police record and was a prominent radio journalist in Philadelphia and the president of the local chapter of the Association of Black Journalists. Mr. Abu-Jamal's was a member and spokesperson of the Black Panther Party in the early 1970's and has been a supporter of the

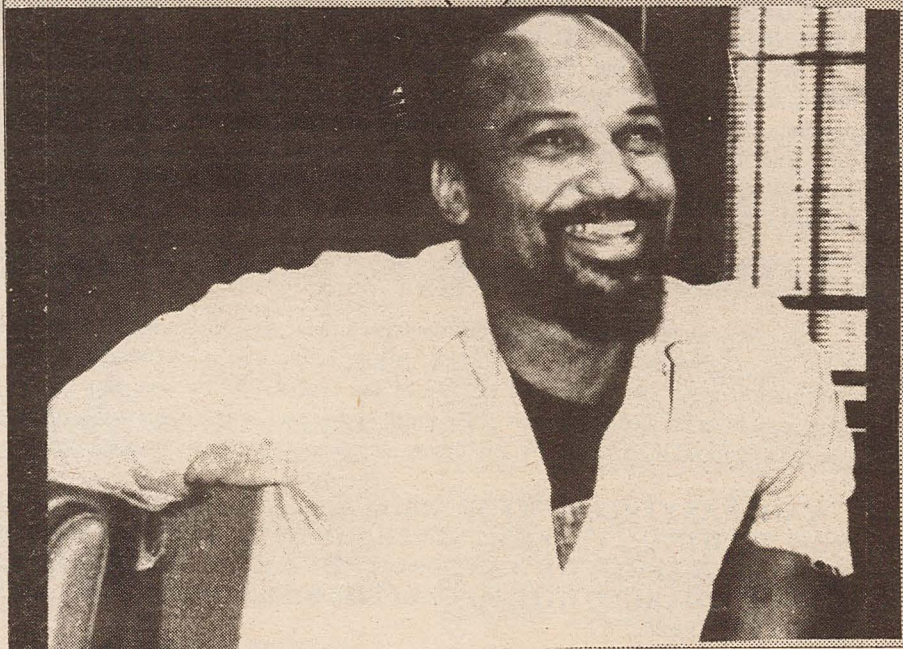


MOVE organization. He has challenged his conviction and sentence on numerous grounds, including: the prosecutor's use of peremptory challenges to exclude Black jurors and the court's refusal to permit Mr. Abu-Jamal's challenge for cause of a juror who admitted uncertainty as to whether he could be open-minded; the court's permitting the prosecutor to conduct a cross-examination of a character witness about her "sympathy to cop killers"; the court's permitting the prosecutor to present Mr. Abu-Jamal's political views and controversial group associations to the jury (the ACLU and National Conference of Black Lawyers submitted an amicus curiae brief challenging these references on First Amendment grounds); the prosecutor's closing argument asking for the death penalty in which he told the jury that Mr. Abu-Jamal would have "appeal after appeal" and that the jury was not being "asked to kill anybody." This past summer the Partisan Defense Committee organized a series of international protests on Mr. Abu-Jamal's behalf. Over 35,000 people have signed petitions to the Governor of Pennsylvania urging clemency. Hundreds of prominent individuals have written letters on his behalf, including US Representative Ron Dellums, Amnesty International Executive Director John Healey, Southern Christian Leadership Conference President Rev. Joseph Lowery, and Philadelphia Union Local 1034 President Charles Valenta. The Supreme Court denied Mr. Abu-Jamal's petition for certiorari, and at present he is preparing a petition for postconviction relief. Since

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his incarceration he has written articles on legal and social issues and prison life for several newspapers and periodicals. Including The Nation—Ed.

The author is limited by space for acknowledgments, and his thanks are many. To the tens of thousands who have signed petitions on his behalf, a profound thanks to all; to the Partisan Defense Committees worldwide, gratitude for their remarkable organizing prowess; to Nan P. Pow, National Conference of Black Lawyers and beyond; to the martyrs of May 13, 1985, bombed into oblivion by this system—to Nick, Tree, Rad, Rhonda, Tomasso, Katrina, Lil Phil to them all; to John Africa my loving reverence; to Rachel; to Denizens of Death Row; to the imprisoned worldwide, aching for freedom; to my mate, Wadiya—love, for keeping the flame of resistance burning.

TEETERING ON THE BRINK: BETWEEN DEATH AND LIFE

For there to be equivalence, the death penalty would have to punish a criminal who had warned his victim of the date at which he would inflict a horrible death on him and who, from that moment onward, had confined him at his mercy for months. Such a monster is not encountered in private life. Camus

I. "YARD IN!"

The last "yard" of the day is finally called. "capitals! fourth, fifth, and sixth tier—yard-up!" the corpulent correctional officer bellows, his rural accent alien to the urban ear.

One by one, cells are unlocked for the daily trek from cell to cage. Each man is pat-searched by guards armed with batons, then scanned by a metal detector.

Once the inmates are encaged, the midsummer sky rumbles, its dark clouds swell, pregnant with power and water. A bespectacled "white shirt" turns his pale face skyward, examining nature's quickening portent. The rumbles grow louder as drops of rain sail earthward, splattering steel, brick, and human.

"Yard in!," the white shirt yells, sparking rumbling murmurs of resentment among the men.

"Yard in?!—shit, man—we just got out here!"

The guards adopt a cajoling, rather than threatening, attitude. "C'mon, fellas—yard in, yard in. Ya know we can't leave y'uns out here when it gits ta thunderin' an' lightnin'."

"Oh—why not? Y'all 'fraid we gonna get ourself electrocuted?," a prisoner asks.

"Ain't thatta bitch?" another adds. "They must be afraid that if we do get electrocuted by lightnin', they won't have no jobs and won't get paid!"

A few guffaws, and the trail from cage to cell thickens.

Although usually two hour long, today's yard barely lasts ten minutes, for fear that those condemned to death by the state may perish, instead, by fate.

For approximately 2400 people locked in state and federal prisons, life is unlike that in any other institution. For these are America's "condemned," those who bear a stigma far worse than "prisoner." These are America's Death Row residents: men and women who walk the razor's edge between half-life and certain death in thirty-four states or under the jurisdiction of the United States. The largest Death Row is in Texas (324 people: 120 African Americans, 144 whites, 52 Hispanics, 4 Native Americans, and 4 Asian Americans); the smallest are in Connecticut (2 whites), New Mexico (1 Native American, 1 white), and Wyoming (2 white).

You will find a blacker world on Death Row. African Americans, a mere twelve percent of the national population, compose about forty percent of the Death Row population. There, too, you will find this writer.

II. CONTROL

It is from Pennsylvania's largest Death Row at the State Correctional Institute at Huntingdon, in rural, south-central Pennsylvania, that I write. In the Commonwealth, I am but one of 123 persons who await death. I have lived in this barren domain of death since the summer of 1983. For several years now I have been assigned "DC" (disciplinary) status for daring to abide by my faith, the teachings of John Africa, and in particular, for refusing to cut my hair. For this I have been denied family phone calls, and on occasion, I have been shackled for refusing to violate my beliefs.

Life here oscillates between the banal and the bizarre.

Unlike other prisoners, Death Row inmates are not "doing time." Freedom does not shine at the end of the tunnel. Rather, the end of the tunnel brings extinction. Thus for many here, there is no hope.

As in any massive, quasi-military organization, reality on the Row is regimented by rule and regulation. As against any regime imposed on human personality, there is resistance, but far less than one might expect.

For the most part, Death Row prisoners are the best behaved and least disruptive of all inmates. It is also true, however, that there is little opportunity to be otherwise, given that many "death units" operate on the "22+2" system: twenty-two hours locked in cell, followed by two hours of recreation out of cell. Outdoor recreation takes place in a cage, rigged with double-edged razor wire—the "dog pen."

CONTINUED ON PAGE 13

All Death Rows share a central goal: "human storage" in an "austere world in

OUR YOUTH—OUR FUTURE

PICTURES OF BIRTHDAY PARTY WITH OUR YOUTH

By Steve McCutchen

East Oakland has its share of problems just as any other community in California and across the country. The social ills which are rampant throughout this country are also visible in neighborhoods in East Oakland. Just as there is unemployment, illiteracy and shattered dreams else where, there is also the breath of hope in these communities which is manifested in the children. In this issue the *COMMEMORATOR* present a series of photos of a neighborhood(birthday party) of Black youth that reflects that breath of hope.

Children often imitate and seek out adults who have come into their lives. Sometimes the influence is positive and leads to constructive activities. Other times the impact is negative and produces the image of destruction which so often finds its way into the news media and on prime time television.

The *COMMEMORATOR* has begun a quest to search out the youth of our communities, talk with them and draw upon their youthful feelings and understandings concerning their neighborhoods and the conditions which affect their lives today and their future.

One such neighborhood that the *COMMEMORATOR* visited was 83rd Ave and Olive Street. There, a group of youths aged 6-10 years, pondered questions concerning the conditions in Oakland, their dreams and hopes, and their youthful, understanding of neighborhood improvement and unity among Black people.

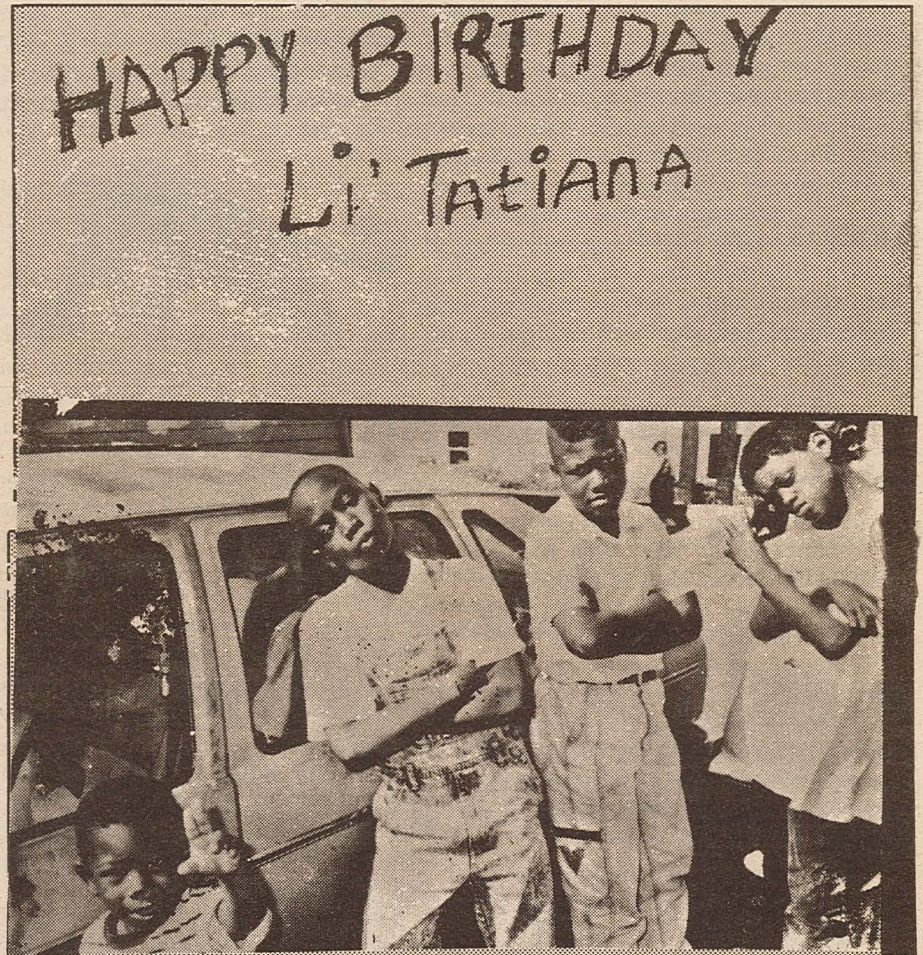
It is interesting to note that these youth all understand that there is violence or the potential for violence all around them. They also understand that where young Blacks are painted in less than favorable light by the media and city officials and that they, the children are not the cause of the problems which have existed even before they were born. These children expressed ideas which exposed issues of oppression—discrimination, inadequate housing, poverty, police brutality and rampant social negligence.

9-year old Maurice told the *COMMEMORATOR* that "... there's too much violence" and 10-year old Ontario remarked that there are serious problems that "Whites have but blame on Blacks and vice verse." 9-year old Darryl (Day-Day) and Latoya agree that Blacks can work together more in their neighborhood, can come closer together despite any and all of the lingering neglects around them.

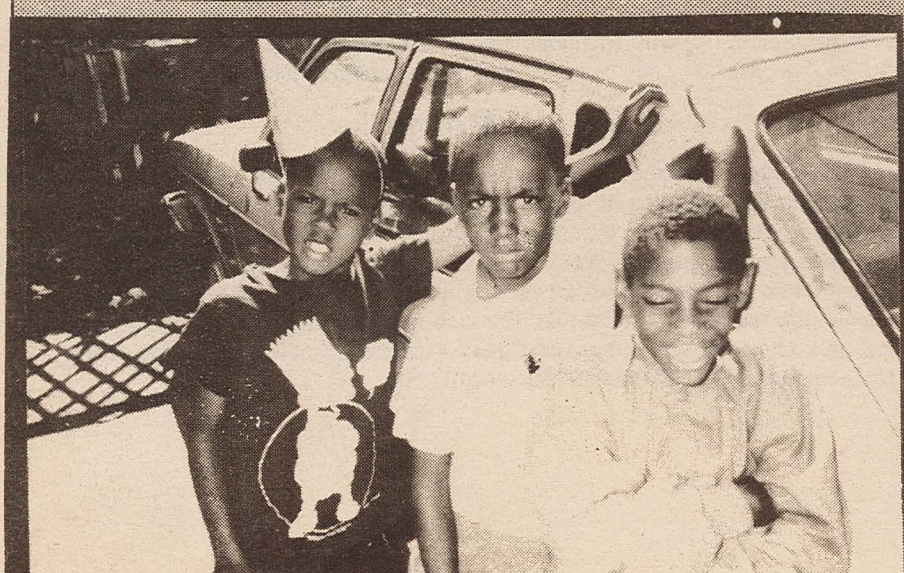
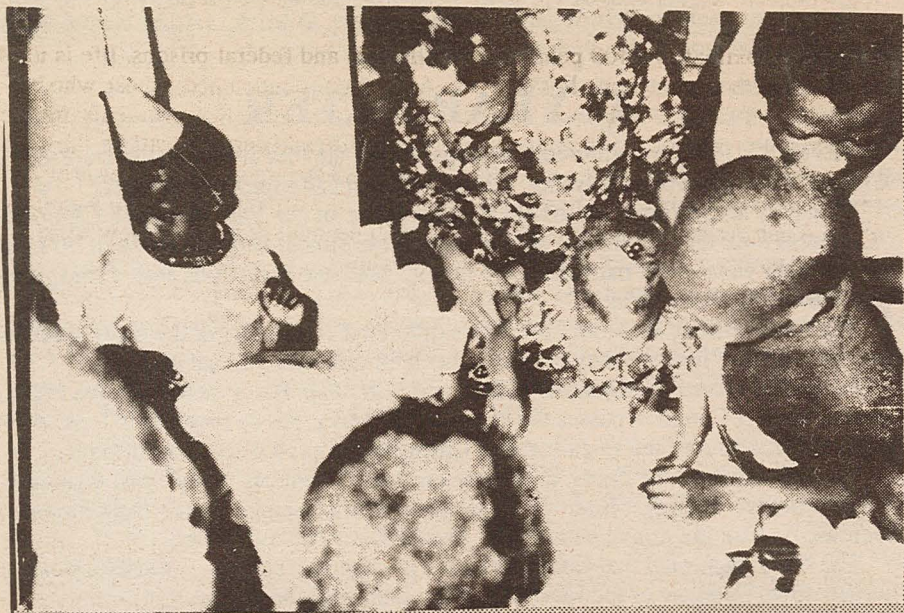
When children are able to contemplate the problems that adults have generated, it is a warning to all of us to tread carefully and wisely in the presence of those young people who are destined to take our places tomorrow. Unless, we rationally act to reign in the social damages unleashed by adults which by extension and influence threaten children, then our children may face the risk of closed opportunities and closed coffins. This is not acceptable to their generation and is in no way a part of the heritage of Black people and severely diminishes our right to live and prosper.



Birthday party for Li' Tatiana (center) with her mother and friends



Left to right: Jerome, Ontario, Maurice and a friend



MISCELLANEOUS

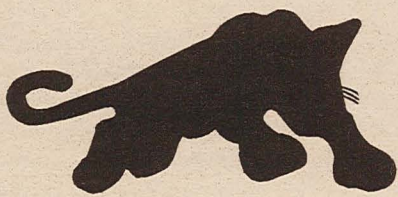
BLACK PANTHER'S 10-POINT /CONTINUED FROM PAGE 7

We believe that the many Black and poor oppressed people now held in U.S. prisons and jails have not received fair and impartial trials under a racist and fascist judicial system and should be free from incarceration. We believe in the ultimate elimination of all wretched, inhuman penal institutions, because the masses of men and women imprisoned inside the United States or by the U.S. military are the victims of oppressive conditions which are the real cause of their imprisonment. We believe that when persons are brought to trial that they must be guaranteed, by the United States, juries of their peers, attorneys of their choice and freedom from imprisonment while awaiting trials.

10. WE WANT LAND, BREAD, HOUSING, EDUCATION, CLOTHING, JUSTICE, PEACE AND PEOPLE'S COMMUNITY CONTROL OF MODERN TECHNOLOGY.

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But, when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security.



WHAT IF AIDS VIRUS IS HOAX?

Tony Brown's Comments

A reporter went undercover and posed as a carrier of the HIV virus (the so-called AIDS virus). He was immediately a social pariah. One fancy restaurant made him eat out of a paper plate.

William Lucas Barker is in jail in Oakland, awaiting trial on charges of assault with a deadly weapon — having sex while infected with the HIV virus. Felicia Horton was tried in Edwardsville, Illinois for spreading AIDS through prostitution.

These examples are symptomatic of the fear of the HIV virus. On April 23, 1984, the Secretary of Health and Human Services Margaret Heckler and Dr. Robert Gallo of the National Cancer Institute jointly announced that the Human Immunodeficiency Virus, or HIV, is the cause of AIDS and that Gallo had discovered it, a claim later refuted.

Secretary Heckler called their claims a miracle — a lasting tribute to American medicine and science. Within six months a blood test would be available, Heckler said, and within two years a vaccine would be ready for testing. Seven years later, there is none.

Furthermore, this 1984 announcement that the HIV virus alone caused AIDS was made by America's top health officials prior to a single publication on the subject by Dr. Gallo or any other American Scientist.

On Tony Brown's Journal on public TV this month ("Does Anybody Know The Truth About AIDS?"), Dr. Peter Duesberg repeated these charges and asserted that the HIV virus does not cause AIDS and that claims to the contrary amount to "science by press release."

Furthermore, everyone with AIDS does not have the AIDS virus Dr. Duesberg explained.

Since that turbulent birth and those rosy promises of government officials, the country has been pushed into a hysteria, waiting for an epidemic in the general population that never came.

Then in June, 1990, Dr. Luc Montagnier, the discoverer of HIV in 1983, announced that he had been wrong. HIV, the so-called AIDS virus, does not cause AIDS alone, he now believes.

Even worse than a faulty AIDS-virus theory, Dr. Duesberg asserts, is the use of AZT, the only federally approved treatment for AIDS. "It kills cells. It's aimed particularly at the lymphocytes, the immune system. It will kill the person who takes it."

And Dr. Duesberg says, no studies have ever been published to back up the claim that AZT prolongs the life and AIDS victim. Quite to the contrary, it assures certain death, Duesberg believes. Tragically, he says, 50,000 are now receiving AZT as a treatment.

In a separate action in Los Angeles, Dr. Michael Scolaro of St. Vincent Medical Center astounded members of the

medical community by treating AIDS by giving patients blood that contains the live AIDS virus (HIV).

Even more astounding is the result. Of 11 severely ill AIDS patients "who were getting worse despite treatment with AZT," the Los Angeles Times reported on April 27 that 10 of the 11 "had laboratory evidence of increasing immunity."

In this experiment, patients taken off the treatment for AIDS improved.

An excellent source for background on a potential scandal that could make Watergate and the S&L debacle look like child's play is an article by Elinor Buirkett in the December 23, 1990 copy of Tropic magazine, the Sunday supplement of The Miami Herald.

Who is Dr. Duesberg, the man who has offered to be inoculated with the AIDS and believes that AZT, the treatment, is worse than the disease?

Dr. Duesberg has been a molecular biologist at the University of California at Berkeley since 1964: a member of the prestigious National Academy of Science; one of the world's most respected retrovirologists (HIV is a

retrovirus); and a current beneficiary of an outstanding investigator grant from the National Cancer Institute. He discovered the viral gene that can cause cancer and is the first person to draw a genetic map of a retrovirus.

Impressed? Many members of the medical-research establishment, who one were — before he opposed their pet theories about HIV and AIDS — now call him an academic jerk ("a flat-Earther") and refuse to continue the funding for his research.

Joining me on TV for two weeks, Duesberg said that AIDS is the result of the escalating epidemic of psycho-active illicit (hard) drug consumption and will primarily remain confined to certain lifestyle groups. As you can see, his hypothesis is 180 degrees from the government medical establishment.

If Duesberg is right and the establishment's seven-year theory that the HIV virus causes AIDS is wrong, thousands more will become the ultimate victims of what Duesberg believes is looking in the wrong place and wasting billions of dollars in the search to find a cure for AIDS.

STIFFER PENALTIES URGED

For Police Brutality

Saying that minorities have long been special targets of police brutality, the NAACP asked Congress recently to create new federal authority for prosecuting "patterns of abuse." "When public servants who are hired to protect people instead become their oppressors, it is time for the country as a whole to demand corrective action." NAACP legislative director Wade Henderson told the civil rights panel of the House Judiciary Committee. Currently, he said, the Justice Department has power to file criminal civil rights charges only against individual police officers, but "there is no statutory authority to pursue patterns of abuse."

Committee member Representative John Conyers, D-Mich., said he is introducing legislation that would give such power to federal prosecutors.

47 YEAR LATER

On July 17, 1944, two ammunition ships, part of the Pier and a railroad train at Port Chicago blew up without warning, killing 320 men and injuring 390 others.

Recently, according to an article by Carl Nolte of the San Francisco Chronicle, "Congress took the first formal step to reopen the almost-forgotten case of 50 black sailors who were court-martialed for mutiny after the disastrous Port Chicago explosion during World War II."

The House Armed Services Committee ordered the Secretary of the Navy to review the convictions "because they may have been influenced by racial prejudice."

Fifty men were sentenced to prison and 208 other Black sailor received lesser punishment. If Congress passes the measure, the Navy will be required to look at 258 cases that rose out of the so-called Port Chicago mutiny, the article points out.

The bill directed the Navy to review the cases "without delay" was written by Representative George Miller, D - Martinez, and presented to the Department of Defense by Congressman Dellums, D - Oakland, for Authorization.

The Navy suggested that Congress seek a presidential pardon — but that idea was turned down by many of the survivors of the case, said the article.

"We don't want a pardon because that means 'you're guilty, but we forgive you,'" said Joe Small, 68, who was convicted of mutiny and spend 16 months in military prison. "We want the decisions set aside and reimbursement of all lost pay."

Peru

"The cholera epidemic in Peru, which has already claimed over 700 lives, has been blamed on the increased oil prices that accompanied the Gulf conflict. Money that should have been spent to improve sanitation, health care, and other living conditions was being spent servicing Peru's huge debt and paying for inflated oil to run its industries. It should be noted that cholera epidemics are now rare in this "modern" era, due to improvements in sanitation. The current cholera epidemic in South America (it has now spread to Columbia and Ecuador) is the first we've had this century!" — Michael Dunn — THE INDUSTRIE WORKER.

AFRICA IN FOCUS

CONTINUED FROM APRIL/LAST ISSUE

POLITICAL DEVELOPMENTS IN SOUTH AFRICA

SIPHOKA-NYAWO

Secretary General Of The South African International Student Congress

South Africa Now and Beyond

The very first consultative conference of the ANC since its unbanning took place at a time of intense speculation. Media had begun to talk of the ANC 'losing grip' of its sanctions call. Articles in the Los Angeles Times, New York Times, Washington Post, Newsweek (with titles such as "Goodbye Sanctions? Pressure on Mandela for a Pullback"), and all television news networks emphasized the need to drop economic sanctions and the education and cultural boycotts. The rationale behind these three campaigns was best summarized by Nelson Mandela when he said that 'sanctions were introduced for the purpose of the total elimination of apartheid and the extension of the vote to all people.' While the release of Nelson Mandela and other political prisoners were important, these steps did not, and should not be confused to mean that the situation in South Africa is irreversible, as the EEC and some in the U.S. administration would like to believe. Besides, it is those that suffer under apartheid that should be expected in determining when the developments away from apartheid in South Africa have reached a point of no return.

Among others, this point was made loud and clear at the December conference. The meeting unanimously voted to keep the pressure on South Africa alive, hence

it is those that suffer under apartheid that should be expected in determining when the developments away from apartheid in South Africa have reached a point of no return.

economic sanctions, the academic and political isolation of that racist regime must be continued. Therefore, a very loud statement was made at the ANC conference; that policy will not be a product of western economic interests in South Africa at the expense of the masses who are continuously killed, jailed, and tried under apartheid's kangaroo courts. Hence, the ANC resolved that De Klerk and his government should not be rewarded for the recent reforms (which were a result of internal struggles and external pressure), because the fundamental institutions of apartheid are still firmly in place. The conference also acknowledged that the South African government continues to use violence and police repression to suppress legitimate political and civic actions, and thus orchestrate massive violence against defenseless citizens, especially in African residential areas.

Convinced of this state of affairs in South Africa, the ANC concluded that the current sanctions package should remain intact until further conditions of irreversibility are in place, at which time the ANC, and all other democratic formations inside South Africa including the trade unions, and religious bodies initiate discussions with EEC, U.S. Congress, EFTA, and solidarity groups.

In conclusion, all aspects of violence that are becoming endemic in South African society, are simply an indication of deep structural problems. While there is need to focus on various manifestations of these forms of violence, it is more important to critically explore how apartheid continues to create conditions necessary for violence to gel. There is also an urgent need to define violence as experienced in the South African socioeconomic and political setting. Among others, overt physical violence resulting from shooting, beating by pangas, knifing by spears and degas; to psychological violence imposed by the state to prisoners, children and women in poor living conditions; violence of government planned poverty on the black majority; unemployment, homelessness; and violence that is a result of exposure of blacks to environmental conditions that are hazardous (such as asbestos housing, various hazardous working and living conditions). All these forms of violence are a direct result of the existence of the apartheid purely based on subjugation and massive exploitation of black people. These are conditions which objective mass media could contribute by critically focusing upon.

Therefore it is totally hypocritical for anyone to relax pressure against apartheid while it remains intact. The United Nations Centre Against Apartheid (11/1990) argues that 'the combined effects of the internal resistance and external pressure have brought the ruling National Party to the realization that the system of apartheid is unworkable.' Premature relaxation of this pressure would be detrimental to the process of change, and thus to peaceful future of south Africa. Hence the stance taken by the Economic Commonwealth Community recently to relax sanctions against South Africa was based purely on racist attitudes, especially when one compares the EEC's decision to impose comprehensive sanctions on Iraq. It is hoped that the people of conscience the world over will continue to pressure their governments, business communities, and individuals to maintain pressure against South Africa until a new

constitution, transitional government and/or constituent assembly is in place. At that time, a point of irreversibility will have been achieved.



National Rainbow Coalition, Inc.

FOR IMMEDIATE RELEASE

TUESDAY, MAY 14, 1991

"SYSTEM OF INJUSTICE NOT TO BE TRUSTED WITH JUSTICE DECISION"

Statement of Rev. Jesse L. Jackson

Today Judge Michael S. Stegmann gave Winnie Mandela a six-year prison sentence for her conviction yesterday as an accessory to the kidnapping and beating of four Soweto youths.

The truth surrounding the legal issues involving Mrs. Mandela may never be fully known. The truth about the immoral system of apartheid, however, is known throughout the whole world. Kidnapping a year after the authorities had closed the case. We also know that she was previously unjustly jailed and banned. Therefore, at this point, I have no reason to trust a complete system of injustice with the assignment to render a verdict of justice in the case of Winnie Mandela.

She was not tried by a jury of her peers. She was tried and found guilty by the white South African court system. Her prosecutors were white and the judge was white. The judicial system in South Africa is not an independent entity separate and apart from the objective of perpetuating apartheid.

Tens of thousands of Black South Africans have been kidnapped, jailed, beaten, tortured and murdered by White individuals in the system of apartheid, yet they have never been tried, let alone convicted and sentenced. It is also peculiar that white authorities have taken such great glee in pursuing this case which involved anti-apartheid activists allegedly perpetrating violence against other anti-apartheid activists. These same officials seem not to be able to find anybody guilty within the white South African security forces of perpetuating violence against anti-apartheid activists.

Additionally, the present system of injustice in South Africa is currently implicated in fostering violence and instability in the Black community in order to maintain white rule. Such a system of injustice has little credibility or moral authority when it comes to distributing justice to Winnie Mandela.

Many think this verdict is nothing more than an attempt to politically embarrass, discredit and weaken her husband, Nelson Mandela, and the African National Congress prior to negotiations with the South African government to end apartheid.

The Martin Luther King, Jr Center For Nonviolent Social Change Inc.

449 Auburn Ave. N.E. Atlanta, Ga. 30312 (404) 524-1956

date: May 14, 1991

CORETTA KING DENOUNCES TRIAL OF MRS. MANDELA

ATLANTA... Mrs. Coretta Scott King, chief executive officer of the Martin Luther King, Jr. Center for Nonviolent Social Change, today made the following comment responding to the conviction and sentencing of Mrs. Winnie Mandela:

"Winnie Mandela has emphatically not been convicted by a jury of her peers, but by a single judge in a racist legal system. It is my feeling that this is just another cynical attempt to discredit the leadership of the anti-apartheid movement, and there is any justice at all in South Africa, Mrs. Mandela will be vindicated in her appeal."

HIP HOP

RAW FUSION

By Cleveland the Great

Money B and D.J. Fuze, 2 true hip-hopers of Raw Fusion and also of Digital Underground are currently working on their own LP. You should look for their first single Throw Your Hands In The Air to hit the market in July.

The LP also features two other songs, Do My Thang Witch, is about how they came to be the Raw Fusion of today. Also 12 inches, it's called 12 inches because Money B has always wanted to make 12 inches.

So, It's definitely something to look forward to.

(Editor note: Correction: Last issue article on Squadron Black, we failed to give credit to the writer, Urban Dancefloor Guerilla)

HIP-HOP IN ITS PUREST FORM

By Urban Dancefloor Guerilla

Just when I thought I had a handle on the local hip hop scene, Money B and Fuze shocked it! Their mad skills are apparent on such Digital Underground hip-hop classics like "Freaks of the Industry," "Doowhatchyalike," "Rhyming On The Funk," "The 'Humpty Dance,'" and most recently "Same Song." But check it- together as the good to go duo Raw Fusion these kids are going to blow up like Oprah. I caught up with Mon and Fuze to get the 411 on their debut release on Hollywood Basic and learned that these kids are no joke- they've been in it win it from the get-go. So put on your reading glasses and check what they had to say about D.U., Raw Fusion, strutting and the state of the hip-hop nation.

UDG: Summarize your history together.

MB: Well we've been dating...

F: We met each other because we both used to boogaloo.

MB: He was homeless, and I gave him a quarter one day...

F: I gave him a lunch ticket...

MB: It was in '86 and we've been down ever since.

F: We met 2 years before we hooked up in terms of music. We met because we both used to boogaloo, or pop as they say in San Francisco.

MB: ...strutting. Yeah.

F: My friend had an 808, so he was hooking up a beat for Non, so I asked this kid if I could hook up the Scratches, so me and Mon hooked up musically then. I'd been d.j.ing since '84.

MB: Me too- I was a d.j.

F: I used to rap, too. I don't have alot of rhymes but the rhymes I have- mean, I'm no slum MC, ya know, I could hold my own. I ripped sound checks all around the country.

MB: Word up.

RAW FUSION
Diggin' Up Hits



UDG: Do you think hangin' with the Underground helped your rhyming skills?

F: No.

UDG: not at all?

F: No. Hangin' out with Mon helped Digital's rhyming skills.

MB: Basically.

F: Shock is good, Don't get me wrong, he's old school until...

MB: It took the pressure of someone else rhyming...

F: Not just Mon, but Tupac too. Shock has gotten alot better in the last year, he'll tell you himself. He's an accomplished flow-er.

UDG: How are you hooked up with D.U.?

F: Shock wanted another rapper and DJ. We work with Shock with D.U., we're on the touring team, we're on the production team, but we also have our own thing (Raw Fusion).

MB: I went into the record store, and looked in the old section...they had alot of breaks...

F: We didn't see alot of money at first. We went up so gradually we weren't stunned by playing in front of big crowds.

UDG: So how's the LP coming?

MB: Slowly but surely.

UDG: How many cuts are finished?

MB: 3

F: At least 12 will be on the album.

MB: ...or 15.

UDG: You played me a few cuts- that shit is mad dope!!! Who's producing? (I especially like "Throw your Hands In The Air."—1st single due in mid-July).

MB: Me and him.

F: Shock might produce one or two tracks.

UDG: What's the concept behind the album?

MB: Raw Fusion. Not just reggae-Raw Fusion. It will reflect all of our musical influences, basically.

F: Raw Fusion is hip-hop in its purest form. Yeah. It's not a new idea it's just where we're coming from.

UDG: So tell me what was your first musical memory.

MB: Oh shit. When I was a kid, my father used to play "Cisco Kid, Was A Friend Of Mine." I was in Philly, and there used to be alot of James Brown 45's. And I just know that as the little red records with the man's face on them- I used to hate 'em 'cause there were so many around! My dad was crazy into p-funk- I remember when I was 6 or 7 when I was in Philly, wintertime, my day went to see Parliament and didn't take me because he said I'd be asleep. I was steaming! When he got back I was still mad awake- they landed the mothership!

F: I went through drastic changes, cause when I grew up in Syracuse, I listened to everything. I didn't know the difference between Kiss and Parliament- they both dressed crazy and had ships and crazy stage shows. I liked Peaches and Herb and Boston at the same time. I got brainwashed out here- everyone was saying "disco sucks!" so I started listening to AC/DC which is cool, but then I kinda zoned out all the funky black music...

MB: ...for about a year or two...

F: ...or three, until my sister taught me to dance. When numbers came out, and Planet Rock- from day 1, The first rap records I heard I was on. Grandmaster Flash, "The Message"...I missed all the "Body Rock"...

MB: "That's The Joint"...

F: Yeah, but I'm up on all that now.

UDG: So what do you consider to be your all-time favorite hip-hop song?

MB: one of the reasons I started rapping I liked the Fearless Four and Double Trouble from the movie "Wild Style." They were in the Funky Four Plus 1. All that stuff I used to listen to and learn it, like the Treacherous Three. If I didn't have it, my cousin did back in Philly did. Rappin' I kinda got from Philly, but as far as d.j.ing I got all from out here.

UDG: What was your first set-up like?

MB: I had 2JVC's...but when I first started doing parties I had a tape deck and a JVC turntable and my father bought me a mixer and a Realistic mic which I had until recently. We made our demos on a Realistic mic. I was crazy into it from the beginning when I first heard it, and I didn't just listen to it, I studied it, which means that I could hear a rapper and tell if he's from New York or Philly, Brooklyn or Manhattan. I listen to styles of rhyming. I was really into the old school, how they harmonize and have routines. That was me. Even out here in Cali everyone was into electro beats and poppin' and all that. I was into T'La Rock "It's Yours" when everyone else was into Dr. Dre...

F: ...Egyptian Lover...

MB: All that's dead now. I been studying since the beginning. Not much got past me.

Robert "Bobby" McCall
Advisor & Consultant
(415) 956-8540

CONTINUED ON NEXT PAGE

MUMIA ABU JAMAL/CONTINUED FROM PAGE 7

which condemned prisoners are treated as bodies kept alive to be killed." Pennsylvania's Death Row regime is among America's most restrictive, rivaling the infamous San Quentin death unit for the intensity and duration of restriction. A few states allow four, six or even eight hours out-of-cell, prison employment, or even access to educational programs. Not so in the Keystone State.

Here, one has little or no psychological life. Here, many escape death's omnipresent specter only by way of common diversions—television, radio, or sports. Here, TV's are allowed, but not typewriter. Predictably, permission was denied for "security" reasons. "Well, what do Y'all consider a thirteen-inch piece of glass?" the prisoner asked. "Ain't thatta 'security risk'?"

"Where do you think you'll get that from?" the prison official demanded.

"From my TV!"

Request for typewriter denied.

TV is more than a powerful diversion from a terrible fate. It is a psychic club used to threaten those who dare resist the dehumanizing isolation of life on the Row. To be found guilty of an institutional infraction means one must relinquish it.

After months or years of non-contact visits, few phone calls, and ever decreasing communication with one's family and others, many use TV as an umbilical cord, a psychological connection to the world they have lost. They dread its separation and depend on it, in the way that lonely people turn to TV for the illusion of companionship. For many, loss of TV is too high a price to pay for any show of resistance.

III. HUMILIATION

Visits are an exercise in humiliation.

In Pennsylvania, as in many other death states, non-contact visits are the rule. It is not just a security rule; it is a policy and structure which attempts to sever emotional connection by denying physical connection between the visitor and the inmate. Visits are conducted in closed room, roughly eighty square feet in size. The prisoner is handcuffed and separated by a partition of shatterproof glass, steel trim, and wire mesh.

What visitors do not see, prior to the visit, is a horrifying spectacle—the body-cavity strip search. Once the prisoner is naked, the visiting-room guard spits out a familiar cadence:

"Open yer mouth—
Stick out your tongue—
You wear any dentures?
Lemme see both sides of your
hands—
Pull your foreskin back—
Lift your sac—
Turn around—
Bend over—
Spread your cheeks—
Bottom of yer feet—
Get dressed."

Several prisoners have protested administratively that such searches are unreasonable, arguing that body-cavity strip searches before and after noncontact visits cannot be justified. Either allow contact visits, they argue, or halt the body-cavity strip searches. But prison officials have responded to this proposal in the same manner with which they have responded to repeated calls by the condemned for allowance of typewriters: refusal, due to the "security risk."

For the visitor, too, such visits are deeply disturbing.

In *Rhem v. Malcolm*, the often-cited case on prison conditions in New York, Judge Lasker quoted expert testimony from Karl Menninger, the late psychiatrist, who described non-contact visiting as "the most unpleasant and most disturbing detail in the whole prison," and a practice which constitutes "a violation of ordinary principles of humanity." Dr. Menninger stated: "[I]t's such a painful sight that I don't stay but a minute or two as a rule. It's a painful thing.... I feel so sorry for them, so ashamed of myself that I get out of the room."

The ultimate effect of non-contact visits is to weaken, and finally to sever, family ties. Through this policy and practice the state skillfully and intentionally denies those it condemns a fundamental element and expression of humanity—that of touch and physical contact—and thereby slowly erodes family ties already made tenuous by the distance between home and prison. Thus a prisoner is as isolated psychologically as he is temporally and spatially. By state action, he becomes "dead" to those who know and love him, and therefore, dead to himself. For who is a person, but for his relations and relationships?

Hurled by judicial decree into this netherworld of despair, forcefully separated from relationships, overcome by the dual shame of their station and the circumstances of the crime which led them to death's door, a few succumb to the shady release of suicide. Some fight Sisyphean battles, struggling to prove their innocence and reverse unjust convictions. Others live as they are treated—as "shadows of {their former selves, in a pantomime of life, human husks."

To such men and women, the actual execution is a fait accompli, a formality already accomplished in spirit, where the state concludes its premeditated drama by putting the "dead" to death a second time.



HIP HOP/CONTINUED FROM LAST PAGE

UDG: So how do you feel about hip-hop and r&b fusion?

MB: It has to be accessible.

F: So People who're really gonna like good hip-hop will seek it out.

MB: They'll find it, so there's no point in trippin' or complaining- there it is.

UDG: How do you feel about being one of the only groups accepted on the East Coast as well as the West Coast (along with Ice Cube)?

MB: It was bound to happen. It takes something big like "Humpty"—people that are gonna be with you aren't gonna be with it. People heard "Doowhatchyalike" and thought it was dope but didn't know it was us. It took the "Humpty Dance" for us to get recognized. "Humpty" went double platinum.

F: "Same Song" is on the way to platinum.

MB: Mo money, mo money, MO MONEY! That's what that means, which is important if you want to stay alive.

UDG: Who do think is on the rise?

MB & F: RAW FUSION, D.U., Tupac, Naughty by Nature, Gold Money, Trech, Nikki D- she can flow man, she's dope.

F: Fric and Frac.

MB: DEL! The Funky Homosapien- he is so DOPE!!! Del- that's my man. Trech, Tupac and Del- my three favorite rappers are all my homies. Noone can rock off the head like Tupac.

UDG: Production wise whose in there?

F: Shocklee...

Shock G., KRS-1...

F: Brand Nubian, I like that too. Jinx...

MB: I might do a song or two with Del.

UDG: Any advice for aspiring artists?

F: Be original.

MB: Come up anyway you can.

F: Get paid.

MB: Do what ya gotta do and get with it and tell everybody to get off your dick.

F: Don't use DAT's. Do live shows. I'm sick of that. I'd like to see more people rockin' the turntables. "Nuff respect to those who can rock it live."

MB: Basically, that's where we get most of our props, I guess. You gotta be able to rock live. A lot of groups come out and they're straight from the bedroom to the stage. That's why a lot of people say hip-hop shows are booty- they haven't had time to develop a stage presence.

F: After the album's done you can bet when we tour this summer we'll rip shit live- even at the little clubs.

UDG: One last question. What do you see Raw Fusion doing in the future?

F: As Raw Fusion we would like to speak to children, go to schools and do benefits. Once we get a record we'll start doing shows.

MB: I want in a few years I want us to be influential in our community to those coming up. Not just for us to be successful and rise up and jet out, we want to stay around and be an example in Oakland.

After the interview, I got to peep some of their earliest as well as their latest works, and let me tell you, they're all that! Yo, Mon's got crazy skills apparent in even some of his first raps. His smooth flow is reminiscent to the mc's bred on the East Coast, but check it- it was before these kids even came up! And Fuze is in there like Prego. Technically, the kid is mad creative and as quick and precise as a ninja. Together as Raw Fusion these kids are about to make some serious noise worldwide-word is bond.

So Remember, peace is not the word to play, so until next time, the Urban Dancefloor Guerrilla Is out!

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BOOK REPORT

BLACK MEN: OBSOLETE, SINGLE DANGEROUS?

The African-American Family in Transition

Third World Press, Chicago, 1990
(A book report by Steve McCutchen)

So often before, authors, sociologists, political scientists and endorsed spokespersons have attempted to define the conditions of Black men and the status of the Black community. In many instances these scholarly efforts have been filled with facts and figures which dangerously misrepresent the truth concerning Black men and fail miserably in presenting solutions to the predicaments of Black people.

Haki Madhubuti reaches across the broad spectrum of Black cultural and educational lines to tell his audience, "There must be a renewed dedication to the values and principles that have enabled us to survive the worst holocaust ever to hit a people...This rebuilding must start immediately in those areas that we have the capacity to change: family, leadership and community-based institutions."

This insightful work explores the definitions of Black manhood, views the damage done to the Black family and takes us on a purposeful tour of the emotional and social dilemmas facing Black men and by extension, the Black community. Madhubuti is able to present the determinations of Black men in relation to imposed cultural and societal limitations, while prescribing alternatives to a mindset that threatens to neutralize and decimate the masses of African-American people.

By examining the contemporary ills of this dominant Eurocentric society, the

BILIN/CONTINUED FROM P. 3

but are 50 percent of English-speaking students assigned to bilingual classes, according to the S.F. Examiner. Moreover, the investigation found that more than 80 percent of the Black children in bilingual classes have tested below grade level.

The reasons the district officials give for this form of discrimination are

The questions that the Berkeley Metro's editorial ask are: "How could hundreds of black students be misassigned without parental permission? How could the Bilingual Director be concerned only with bilingual funds than children?"

author is able to lay bare the causes and means of redress which negatively affect male/female relationships in the Black community, parenting, worldviews and trends of self-destruction and the urgency of community regeneration. The reader is informed that "Black men in America do not make any earth changing decisions about anything that concerns the well-being or future of African-American people." Madhubuti insists on the recognition due Black women for their inspiring historical and cultural impact on this society. He notes that, "It is not by chance, no accident, no false appeal to our senses when it is said, the world over, that the hand that rocks the cradle rules the world."

With all of the social ills that threaten, which endanger Black men, their sense of family and community, Madhubuti challenges the myths and misinformation concerning the directions and structure of the Black culture in America. Madhubuti attempts to enlighten conscious observers and activists among Black people and at the same time, shock those who are ignorant of the continuing onslaughts against Black people.

He states that, "...It should be quite evident that this society is bent on destroying Black people, specifically Black men, as quietly and efficiently as possible...and that most Euro-American systems and sub-systems are structured to systematically keep conscious Black men out."

In elaborating, the author points out that Black men are not only involved in being first in relatively positive mainstream areas, but in other areas as well. He finds support that, "Blacks are

more than often the first jailed, the first killed in the streets, the first under-employed, first fired, first lynched, first denied medical treatment, first denied the normal benefits of this country, and the first to be blamed for Black problems."

Again and again, Madhubuti does not let American racism crawl off and hide in the dark. He brings the effects of racism clearly into focus in each issue and dares the reader to ignore it. His research shows that, "If every African-American were financially secure, educated, had good jobs, controlled their own communities and felt protected...there would still be problems. No community is insulated from white world supremacy (racism) Due to enslavement and the negative scars inflicted by this society, our transformation will be difficult and will require a commitment of the most profound kind."

These essays in discovery, solution and hope by Haki Madhubuti are not meant for arm-chair philosophers and theorists or nine-to-five activists and part-time crusaders. Black men: Obsolete, single, dangerous? challenges each person to admit error, learn from errors, apologize if necessary, and keep on growing. Here is the story of Black men living in urban America, lost or abandoned, walking the streets with nothing but anger, frustration and a little hope. These men, Black men, sons of Africa have something to say and admit there is much to do, however, "This is our story, and this time we are not asking for or waiting on apologies and handouts."

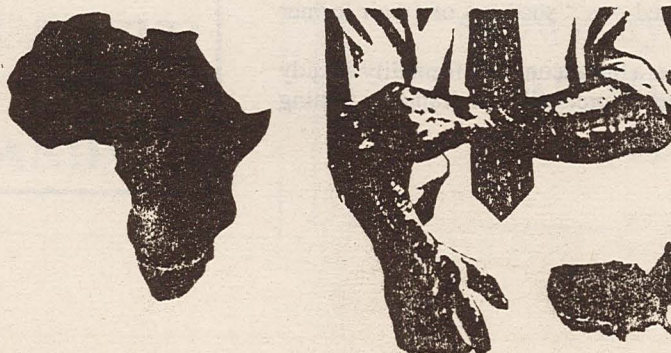
An endangered species, yes, but, we can not afford to be hunted for sport like the American buffalo nor sacrificed for profit like the African elephant.

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CALENDAR/EVENTS

ANNOUNCEMENTS

The Oakland Men's Project and Bay Area Children of War

sponsor a free 3-day youth leadership training for Oakland teens all day, June 18-20 at the Lake Merritt Boathouse. Youth leaders will conduct workshops on oppression, on the connection of racism and sexism to issues of violence, and on youth organizing skills. To register call Jodie or Charles at 835-2433

THREE UPCOMING LIVE STAGE PRODUCTIONS: RUN BUSTER RUN

... Youth fatally shot in error by Police

TWO PERFORMANCE ONLY!
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Thursday and Friday at 8 PM, June 6th
and 7th

I TOO SING AMERICA POETIC TRIBUTE TO AFRICAN AMERICAN WRITERS

All children's cast Age 5- 14 YR.
ONE PERFORMANCE ONLY.
Wednesday July 10TH AT 2PM
Tickets \$1.00

PLUM TREE

Story of Women in a Nursing Home
and how they handle their joys and
tribulations, comedy drama.

THREE PERFORMANCE ONLY!
Sunday July 14, 3pm/Thursday July
18, 8pm/Friday July 19, 8pm
Tickets \$5.00

"Third Annual Palestine Walk"

- 10 Km. fundraising and
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WALK TO END ISRAELI
OCCUPATION, WALK
FOR PEACE AND
JUSTICE, WALK TO
STOP PALESTINIAN
HARASSMENT IN
KUWAIT.

Walk registration starts at 10:00 a.m.,
at Dolores Mission Park in San Francisco,
then walk throughout the mission and
Noe Valley, back to Dolores Park. Rally
will follow from 1:00 - 4:00 p.m. Multi-
cultural entertainment and speakers at
the park. For more information CALL
PAS: (415) 591-9359

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Newspaper for the

BLACK PANTHER PARTY

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International Soul
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Date: June 27

Time 9:00 pm —Midnight

Admission: sliding scale (\$5 - \$10)

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Berkeley

For further info. call 527-3525

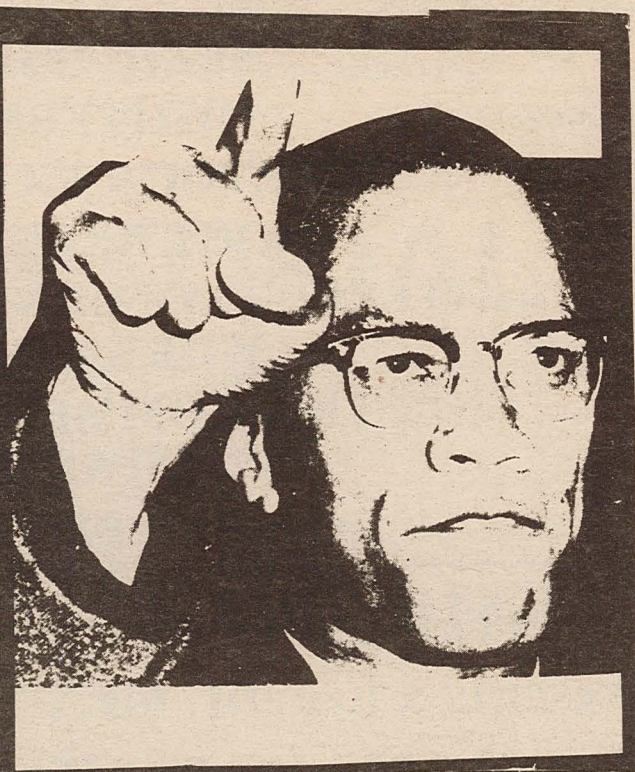
"All power to those who love freedom and hate
oppression"



A TRIBUTE TO BLACK LEADERS AND FALLEN COMRADES

MALCOLM X A LEGEND

According to the words of writer, Leah George "One of the things that made Malcolm such a powerful leader was the fact that he wasn't distanced from his people. Malcolm had experienced many of the hard conditions that being Black in America can bring about. Malcolm was born May 19, 1925. His father was killed by the KKK when he was very young, his mother was sent to an insane asylum and he and his brothers and sisters were separated and sent to different foster homes. Later Malcolm became a criminal. He was a burglar, then a drug dealer and eventually a pimp. By the time he was 21, Malcolm was in prison.



While in prison, Malcolm, who had dropped out of school in the 8th grade, educated himself by reading every book he could find. Malcolm also decided to convert to the religion of Islam. Once out of prison he became a minister of a mosque located in Harlem. Malcolm was the Minister of Information, or spokesperson, for the entire Nation of Islam, under the direction of ?Elijah Muhammad. It was Malcolm who talked to the press, or led rallies on street corners in Harlem. Malcolm tired to explain to Blacks why they had the position they did in society. He explained who they were and gave them a sense of empowerment."

AFRICA AND SLAVERY

By Antonio Brizuelas

Some six years ago I was chatting in the capital of São Tome and Principe with a learned native, introduced to me shortly before. Among the many interesting things he told me, the following impressed me:

"Are you aware," he said, "that in the 16th century this country was a sort of warehouse full of human beings about to be shipped off to? America after being hunted down like beasts? Our country was an obligatory stopover," he went on as I looked at him in disbelief, "an African starting point for the shipments of black slaves later sold to plantation owners on the 'new' continent."

Familiar with the criminal slave trade among other reasons because of my Caribbean origins, I details or the hair-raising figures with which I later read in a book printed in that country.

"By the early 19th century, seven million Africans were taken as slaves to the New World. And from 1807 through 1848, another five million were shipped off to the British colonies." Five million slaves in just 41 years — and 12 million in all — removed by force from a continent whose population in half of its 56 nations doesn't come even close to that figure.

I was even more amazed when I learned that representatives of the world's most exploited continent, relying precisely on that rationale—five centuries of slavery—would demand indemnification from the Western countries.

This news, reported on a few days ago in regard to a meeting held in December 1990 in Lagos, the capital of Nigeria, seems to be gathering momentum in international forums.

The meeting, whose agenda dealt exclusively with working out the ways and means to demand an indemnity from the industrialized countries in Europe and the Americas, was cosponsored by Moshood Abiola, Nigerian politician and entrepreneur and the former vice president of International Telephone and Telegraph for Africa and the Middle East. The arguments went like this:

Jide Osontokun, special adviser to the Nigerian foreign minister: We have more than a legitimate claim to indemnification for the crimes committed against Africa. This is going to be a very important issue and we will be raising it normally at the United Nations after the meeting of the Organization of African Unity in Nigeria next June.

Why was it precisely in Nigeria that the idea of indemnification emerged?

There could be many reasons for this but, in any case we would do well to recall the huge weight carried by this country, certainly one of the most advanced and the

most densely populated in Africa, when it came to the "export" of the slaves that so heavily contributed to the development of the West.

Conveniently located along the Atlantic Ocean, the lengthy Nigerian littoral eventually came to be known as "the slave coast."

It was proposed at the last OAU summit (Ethiopia, July 1990) by Nigeria President, Babangida, to hold the next one in Abuja, Nigeria, in June 1991.

It is expected that the forthcoming summit will deal with the initiative to get compensation for the slave trade and its connection with the current African foreign debt, tagged at close to 260 billion dollars and expected to reach 265 billion.

If the African proposal is given any credence at the United Nations, perhaps someone else will suggest that Africa's problems should be linked to the hardships of a world no less economically enslaved, the underdeveloped world, whose population of 3.5 billion is at a loss to know what kind of an "indemnification" can be paid so that it can pay off its trillion-dollar debt owed to the West.

Now, for the first time, the question is being asked, will the West pay the slaves' wages for work spanning over five centuries?

In any case, the mere mention of the subject in an international organization might be viewed as an original African greeting to mark the fifth centennial in 1992 of the "discovery" of America by the forefathers of the worst possible kind of slavery.

(Reprinted from Camibio, by Antonio Brizuelas)

HISTORICAL PRECEDENTS FOR INDEMNIFICATION

The African demand to be indemnified for 500 years of slavery has historical precedents, not directly related to the exploitation of slave labor but paid for damages and material losses caused previously by wars. This is one of the arguments of the Africans proposing this compensation.

For instance, Germany was compelled to pay war reparations following World Wars I and II. A Nigerian presidential spokesman, Augustus Aikhomu, recently asked to reparations, what makes the West think it isn't morally guilty for the centuries of plunder and atrocities it committed in Africa?

JOHN SAVAGE

John Savage was a dedicated member of the Southern California Chapter of the Black Panther Party. He was murdered in San Diego by a member of the reactionary U.S. (a black nationalist organization founded by Ron Karenga that worked closely with the FBI in the late sixty to neutralize the Black Panther Party as an effective organization) in May 23, 1969.

Acting out a FBI COINTELPRO plot, U.S. member, "Tambozi," senselessly shot Comrade Savage in the back of the neck with a .38 automatic pistol. John Savage, 24, died instantly. Long live John Savage.



ALEX RACKLEY

Alex Rackley fell victim to police agent and psychopath George Sams on May 21, 1969. Rackley, a dedicated member of the New York Chapter of the Black Panther Party was executed by Sams, who concocted a false story so as to implicate Ericka Huggins and 14 other Party members on false charges of murder, conspiracy and kidnapping.

These charges were later dropped as testimony by the insane Sams proved the charges false and revealed an intricate police plot which resulted in the death of Alex Rackley. Long live the spirit of Comrade Alex Rackley.

